WESTERN RECORDER.

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Education Society.

The Annual Meeting of the Western Education Society was held at the Session Room of the first Presbyterian Church, in Utica, on the 29th of December 1824. The Directors of the Society presented their Annual Report, which was accepted and ordered to be printed,—which is as follows:

SEVENTH REPORT,

Of the Directors of the *Western Education Society of the State of New-York*; presented at their Anniversary Meeting, Dec. 29, 1824.

The Directors of the Western Education Society of the State of New-York, at this Seventh Anniversary, present to the Society, the following *Report*.

The measures adopted by the Directors the past year to render this a permanent institution, are well known to the Society and to the public. Experience affords increasing evidence of the utility of the plan which has been going into operation. The boarding house which has been erected near Hamilton College, is sufficiently large to accommodate fifty beneficiaries during their collegiate life. When the charities of the religious community shall enable the Society to possess its present property free from debt, a large proportion of what will be needed to maintain the establishment, will be the produce of this exuberant region of country; and should the interest which has been felt in the prosperity of this institution continue, how easily might all the means be furnished, of rendering it a lasting blessing to the church and to the world.

In the course of the past year there have been paid into the treasury in cash, $769, 92, and in various other articles, $1,380 15, making the amount of donations $2,150 07. Of this sum, $324 84 have been expended in labour, on the buildings that have been erected; $91 67 in materials for these buildings; $44 for the board of workmen; $214 17 for the board of beneficiaries before the boarding establishment commenced; $51 51 for labour in the house; $77 15 for team-work and other labour for the use of the establishment; $20 for land; $32 50 for the use of the boarding house occupied in 1822; $23 50 for printing; $234 45 to the General Agent for his services; $118 96 to the steward, for services rendered and articles advanced for the use of the Society; $20 for money borrowed in 1823; about $600 have been expended in provisions to meet the current expenses of the institution, and there are on hand not far from $300 in various articles that may be disposed of for the benefit of the Society, which will be somewhat more than sufficient to pay all that is now due for the buildings, that are connected with this establishment.

This Society is now indebted about $750 for nineteen acres of land, purchased for the institution; $25 for the use of six acres cultivated by their beneficiaries the past season; $368 to the steward for his services, and for articles advanced for the Society; $355 to the General Agent for his services; $120 for cash borrowed, and $57 for smaller debts, which the wants of the institution have made necessary. The amount of these demands is $1675. In addition to this sum there is a current expense for the board of 23 beneficiaries,* besides the family of the steward, which cannot be less than $23 per week. Of these demands, about $200 must be paid in cash within a short time, and there are but $15 95 in the treasury.

As this Society depends entirely upon voluntary contributions for its support, and as the buildings connected with the boarding establishment are now about completed, it is important that a *system* should soon be established for meeting its current expenses. After considerable reflection and counsel on this subject, the plan of an *annual subscription or contribution*, [See Note A in the Appendix,] by those who are willing to become its regular supporters, is considered the most expedient and desirable. By means of this plan a considerable expense for agency will be saved to this Society: the Directors will be able to determine what number of beneficiaries they can support; and a regular course of communication can be kept up between the Society and its patrons.

The Directors would in this place, gratefully acknowledge the increasing patronage which has been received from females, particularly the past year; and they would express a conviction, that the prosperity of this institution must depend very much upon their continued exertions. Many of the articles needed in our establishment come directly in the sphere of the female department; and all which they manufacture for charitable purposes, can be advantageously disposed of for the use of this Society.

To meet all the expenses of this institution; to place it upon a permanent basis free from debt, and to secure success in this important enterprize, it is manifest that persevering exertions must still be made. And do not the friends of this Society feel sufficient interest in its prosperity to make such exertions without hesitation? Who can be willing at this stage of its operations to abandon the object? Is any one inclined so soon to become "weary in well doing?" Has it not been seen and felt by all the friends of this Society from the first, that annual patronage and exertion would be necessary to maintain its operations, and accomplish its designs? Are there any who have not counted the cost, and who are unwilling, as God has prospered them, to persevere in their munificence? Are there not many more who have not yet patronized this Society, that will take into consideration the magnitude of its object, and come forward cheerfully for its support?

While we are placed in a highly favoured portion of the Lord's vineyard, where the institutions of the gospel are enjoyed in almost every town, we are liable without particular care, to lose sight of the necessity of raising up ministers to supply the waste places of Zion. It ought never to be forgotten that this Society professes and hopes to maintain a spirit of expansive benevolence; it does not confine its charities to any denomination of Christians, [B] nor its views to any section of the globe. Its object is to raise up able and faithful ministers not only for our own country, but also for foreign lands. And is it too much to expect, that many of our beneficiaries will be eminently qualified to become ministers in our new settlements, and missionaries to the heathen? They are young men who have not been nursed in the lap of ease and affluence.—They have been accustomed to hardships and privations. With all the aid they receive from this society, they must make very great exertions to meet the expenses of their education. They will thus become inured to labour, economy, and self-denial, qualifications of vast importance in all the ministers of Christ; especially in those who are to go into the wilderness, or into pagan lands. This Society would not consent to assist young men who should manifest an unwillingness to endure self-denial, and labour, and toil in the service of Christ, and for the salvation of souls.

We feel it due to our beneficiaries, and to the public, here to state that, so far as it has come to our knowledge, they have pursued their studies, the past year with diligence, and conducted with Christian propriety. Their example has had a tendency to promote order and morality in the seminary of which they are members; and while God has been pleased, recently, to bless that institution of learning, with the special out-pouring of His Holy Spirit, our beneficiaries have been actively instrumental in promoting the good work.

The ministers of Christ, like other men, are going off the stage of action in rapid succession. An unusual number, in different parts of our country, have of late been called from their labour to their rest. A large proportion of those who annually enter the ministry, even in this day of exertion, is needed to supply these vacancies. In many places, in the old settlements, the ground is almost wholly unoccupied by able and faithful ambassadors of the Lord Jesus. A tide of emigration is rolling on into our western wilderness, with unexampled rapidity, where the inhabitants are almost wholly destitute of gospel privileges; and they are likely to remain so unless great exertions are made to send among them the heralds of salvation. They are actually in danger of sinking down into heathenism and the grossest habits of vice. Every Christian, and every philanthropist, should feel a deep interest in exertions to establish the institutions of the gospel in all our new settlements. The vital interests of our country are involved in these efforts; the salvation of immortal souls is hazarded by the neglect.

Besides; there are vast portions of our world where the Sun of righteousness has never shone. There are vast multitudes of Pagans, Mahomedans, Jews, and even nominal Christians, who are yet in darkness and the shadow of death. Ambassadors of Christ must be raised up and sent into every corner of the earth, to proclaim salvation to guilty men through the crucified Redeemer. "This gospel must be preached to all nations."—The "field is the world."—To effect all this, requires the united and persevering exertions of Christendom.

Will it be said that such a number of ministers as this statement contemplates, sent into the wilderness, and into pagan countries, cannot obtain employment, nor a temporal support? Then let the treasuries of our missionary societies be replenished. Let Christians and the friends of humanity, feel more the importance of exercising rigid economy, and of curtailing needless expenses, that they may meet the exigencies of our charitable societies. Let great exertions be made to raise up a class of ministers that shall be laborious, self-denying and faithful; that shall enter upon the work with the spirit of Paul, with hearts glowing with love to their Divine Master, and the souls of men; ready if duty should require it, to "labour with their own hands" to minister to their necessities, while they perseveringly preach the gospel of Christ.

Let all the members and friends of this Society feel that the cause in which they are engaged is the cause of God. Let them feel their dependence on Him, and their need of his blessing. Let them go forward in his strength, pursuing such measures as accord with his requirements; and acting with a supreme regard to his glory. While such a course of measures is pursuing in this manner, we may be sure that prosperity will crown our efforts.

On motion, Resolved, That the thanks of the Society be given to Rev. Mr. Miller, for his very appropriate and excellent discourse, delivered this day, and that the Recording Clerk deliver a copy of this resolution to him.

On motion, Resolved, That Rev. Mr. Robinson be appointed to preach the next anniversary Sermon, and that Rev. Mr. Brace be his alternate.

The Society then proceeded to the choice of the following officers for the year ensuing.

President—The Honourable Thomas R. Gold.

Vice Preidents—Samuel M. Hopkins, Esq. Rev. Henry Dwight, Rev. D. C. Lansing, Nathaniel W. Howell, Esq. Rev. Samuel F. Snowden, George Pomeroy, Esq. Robert Troup, Esq. Rev. Ebenezer Fitch, Rev. Hezekiah Woodruff, Robert Porter, Esq. Robert Harper Esq. Rev. Simeon Jones, Henry Seymour, Esq. Joseph Kirkland, Esq. Nathan Ford, Esq. John Fine, Esq. Rev. John Brown, Arthur Breese, Esq. Peter Smith, Esq. Simeon Ford, Esq. Erastus Clark, Esq.

Corresponding Secretary—Rev. John Frost.

Recording Clerk—Mr. Alexander Seymour.

Treasurer—John Bradish, Esq.

Auditor—Walter King, Esq.

Directors—Rev. Henry Davis, D. D. Rev. Asahel S. Norton, D. D. Rev. Israel Brainerd, Rev. James Eells, Rev. John Frost, Rev. Samuel C. Aikin, Rev. William R. Weeks, Rev. Ralph Robinson, Rev. Noah Coe.

Resolved, That the next annual meeting be held at Rev. Dr. Norton's meeting-house in Clinton, on the last Wednesday in December next, at eleven o'clock, A. M.

Resolved, That the thanks of the Society be given to Rev. James Eells, for his faithful services, and that a copy of this resolution be presented him by the Recording Clerk.

Resolved, that the thanks of the Society be given to all the donors and contributors to the funds of the Society for the past year.

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APPENDIX.

In view of the multiplied concerns and weight of responsibility which devolve upon the Steward and General Agent, the Directors have appointed a *Prudential Committee*, consisting of five persons residing in Clinton and its vicinity, whose duty it shall be "to examine the account of all receipts and expenditures connected with the boarding establishment; to determine the compensation of any agents which the Society may employ, except that of the Steward and Generl Agent; to appropriate such articles as may be given to the Society for clothing beneficiaries, or furnishing their college rooms; to unite with the Steward & General Agent in deciding upon all important measures connected with the economy of the establishment; and to make a report of their procedings to the Directors annually, by the second week in December."

The members of the Prudential Committee are, Dea. Isaac Williams, Mr. Goold Benedict, Capt. Orin Gridley, Clinton—Henry McNeil, Esq. Paris Hill—Dea. Thomas Halbert, Westmoreland.

NOTE A

Those who become annual subscribers to this Society, "agree to pay the sums or articles set opposite their respective names, by the first day of January in each year, to any agent that may be appointed to receive the same, or to his order; which subscription is to be continued till they shall signify to such agent their wish to withdraw their names."

In every religious society where there are regular subscribers to aid this institution, an agent will be appointed to receive and collect subscriptions and donations; to transmit what is received to the boarding house at Clinton, or to some general depository of the Society, or to give information to the Steward when and where the articles may be obtained. He will also receive all the Society's communications and circulate them among the subscribers. Through these agents, an intercourse will be regularly maintained between the Society and its supporters.

The efficiency and success of this plan, will greatly depend upon the men who are employed as agents. They will be the vital part of all the Society's operations. The following persons have been appointed by the authority of the Directors, as agents in the societies connected with their respective names, viz.

Utica, Mr. Truman Parmele.
New Hartford, Messrs. James and Samuel Wells.
Paris Hill, Mr. Tillingherst Simmons.
Whitesborough, Col. Ambrose Cone.
Rome, Mr. William B. Wright.
Westmoreland, Dea. Thomas Halbert.
Bridgewater, Mr. Hiram Marsh.
Union Society, Mr. Jordan Gray.
Norwich Society, Dea. Simeon Coe.
Winfield, Springfield, Plainfield, Richfield, Exeter, } Rev. James Southworth.
Madison, Dea. Calvin Whitcomb.
Augusta, Dea. John Lewis, and J. J. Knox.
Lenox, 2d Society, Mr. Moses King.
Holland Patent, Mr. Chester R. Wells.
Camden, Mr. Erastus Upson.
County of Broome and vicinity, Rev. Joseph Wood.
Trenton, Mr. John Younglove.
Russia, Mr. J. Betticher.
Norway, Rev. Samuel Swezey.
Salisbury, Mr. Timothy W. Judson.
Fairfield, Rev. David Chassel.
Sherburne, (*East Society*,) Mr. Williams Avery, and Mr. David Smith.
West Society, Dr. Farrel.
Columbia, Dea. Benjamin Storrs, and Mr. Isaac Jones, jr.
Guilford, Norwich, Oxford, Butternuts, } Mr. Lemuel Jewell.

Rev. Roger Adams, is appointed to obtain subscriptions in such towns as he can make it convenient to visit in the county of Madison.

Dea. Abijah Thomas of Utica, and Mr. Stephen Hubbard of Rome village, are agents to receive such articles as may be sent to them from different places, for the benefit of this Society.

NOTE B.

For the liberality of the plan on which this Society is established, and the exact correspondence of its proceedings with its professions, see Note B on page 10 of the last Report.

LIFE DIRECTORS.

The following persons have been constituted Directors for life, in the course of the past year, viz.:—

Mr. Sidney E. Morse, New-York City, Editor of the New-York Observer, by a donation of Morse's Atlasses for the use of beneficiaries.
Rev. John Frost, by ladies in Whitesboro'.
Rev. William Goodell, by ladies in Holland Patent.
Rev. Asa Donaldson, by ladies in Guilford, Chenango County.
Rev. Samuel Manning, by ladies in Sherburne West Society.
Rev. Israel Brainerd, by ladies in Verona.
Rev. John Waters, by persons in Trenton and Russia.
Mr. Bradford Jewell, and Mr. Anson Jewell, Guilford, Chenango Co. by their own subscription.

LIFE MEMBERS.

The following persons have been made members for life by their own subscriptions in the course of the past year, viz.—

Mr. Thomas Hastings, Utica.
Mr. Edward Vernon, do.

N. B. For a catalogue of all the Directors and Members for life, see the last Annual Report.

*The number of young men to be provided for in this establishment, as reported in the Circular lately published, is 26. Of this number, 23 only are beneficiaries. The others pay the Society for their board.

Catharine Brown.

We need no apology for presenting the following article to our readers; nor should we be likely to add any interest to it, by an editorial introduction. It is found in the columns of a late number of the Recorder & Telegraph.

MEMOIR OF CATHARINE BROWN,

A Christian Indian of the Cherokee Nation.—*By* RUFUS ANDERSON, A. M. *Assistant Secretary of the American Board of Commissioners for Foreign Missions, Boston.* S. T. Armstrong, 1825.

In the wilderness, far from the abodes of polished life, was born the infant savage, (if this term may be applied to so lovely an object,) whose name is here prefixed, about the year 1800. The tall forest trees had waved over the place of her nativity from beyond the memory of her fathers; and in all the traditions which had descended from the remotest generations of men, there was not one which made mention of a Saviour, or an atonement, or any sacred ordinance of the Christian religion. All they knew of God, was comprehended in their fantastic notions of the Great Spirit, the author of the visible creation, whose character was, in their conceptions, made up of the most jarring and discordant elements imaginable. With a language powerful and rich in epithets of imagination, they had no literature, nor books, nor schools, nor any thing intellectual, but what grows wild in the forest of the mind.

It was in such a condition, nearly, that the Cherokees were found by the Missionaries of the American Board, when they commenced their labours among them in the spring of 1817. Catharine, now at the age of 17 or 18 years, had already learned the English language in the family of a Cherokee friend, also the letters of the alphabet, and to read in words of one syllable.—Through this twilight of intelligence, she was able to discern the beauty and loveliness of a well-educated mind; and no sooner did she learn of the establishment of a school at Brainerd, than she besought her parents to send her thither, though at the distance of a hundred miles. Her request was granted, and she joined the school July 9, 1817.

Catharine was beautiful, modest, and prepossessing in her demeanor. She was a child of nature in its most attractive forms. And yet it was easy to perceive that she loved herself, her ornaments, and her dress. So much so, that when she presented herself for admission to the school, the missionaries were apprehensive she would not consent to their regulations, particularly that requiring manual labour of the scholars. She however made no objection; and so astonishing was her progress, after admission, that in sixty days she was able to read intelligibly in the Bible; and in ninety days, could read as well as most persons of common education. After writing over four sheets of paper, she could use the pen with accuracy and neatness, even without a copy.

But a different train of thoughts were about to occupy her mind. For some weeks she had been rather unusually serious,—but on the last Sabbath of Mr. Cornelius' preaching at Brainerd, (Nov. 1817) her mind was deeply affected, and she was constrained to seek in earnest for an interes in the Saviour of sinners. In December following, she cherished a hope that she had found acceptance through his blood. She now became extremely anxious for the salvation of her brethren and sisters, the Cherokees.

"She wept and prayed for them, in secret places, as well as in the company of her female friends, at their weekly prayer-meetings. Among the rest, the case of her brother David, then on the Arkansas river, was specially interesting. One morning, having retired to the neighbouring woods for devotion, she became so deeply engaged in prayer for this dear brother, that the time passed insensibly, and she remained in her sacred retreat till the sun was near setting. She had been favoured with unusual nearness of access to her heavenly Father, and returned home with an humble confidence, that He would fully answer her prayers. After David had gone to New England to complete his education, having previously given satisfactory evidence of piety, she related these facts to a confidential friend, and said, she wished to remember them with gratitude."

She was baptized January 25, 1818, being regarded as the first-fruits of missionary labour among the Indians, under the direction of the American Board. Since then, about *one hundred* adult Cherokees have received the same ordinance, preparatory to admission into the church of Christ. She was admitted to full communion, March 29, of the same year.

On the 20th November, Catharine was removed from Brainerd by her father, Mr. John Brown, who then purposed emigrating the Arkansas without much delay. The parting scene is thus described by the missionaries:—

"We had a very affecting scene, in the departure of our sister Catharine. Her father and mother, returning from the Agency to go to the Arkansas, stopped yesterday for the purpose of taking her with them. She knew that she needed more information, to be prepared to go alone into the wilderness, and entreated them to leave her with us a little longer. She is their only daughter; and they would not consent on any terms. The struggle was very severe. She wept and prayed, and promised to come to them as soon as she had finished her literary education, and acquired some further knowledge of the Christian religion. We engaged that she should be provided for while here, and assisted in going to them. Her mother said, she could not live, if Catharine would not now go with them. Catharine replied, that to her it would be more bitter than death to leave us, and go where there were no missionaries. Her father became impatient, and told her, if she would not mind him, and go with them now, he would disown her forever; but if she would now go, as soon as missionaries came to the Arkansas, (and he expected they would be there soon,) she might go and live with them as long as she pleased. He wished her to have more learning.

"Never before had this precious convert so severe a trial; and never, perhaps, did her graces shine so bright. She sought for nothing but to know her duty, and asked for a few minutes to be by herself undisturbed. She returned, and said she would go. After she had collected and put up her clothing, the family were assembled, a parting hymn was sung, and a prayer offered.—With mingled emotions of joy and grief, we commended her to the grace of God, and they departed.

"Precious babe in Christ! a few months ago brought out of the dark wilderness;—here, illuminated by the word and Spirit of God; and now to be sent back into the dark and chilling shades of the forest, without one fellow traveller, with whom she can say, 'Our Father!' O ye, who with delight sit under the droppings of the sanctuary, and enjoy the communion of saints, remember Catharine in your prayers."

This event, however, was so overruled, as to afford joy to the very friends who were thus afflicted at her departure, and no doubt also to the angels of God; for to her removal, may be clearly traced the formation of schools and the stated preaching of the word at Creek Path, the place of her father's residence; and likewise the hopeful conversion of nearly all the members of his family—there being no less than *nine* who give evidence of piety.

To the no small satisfaction of her friends at Brainerd, her father carried her back to that place, May 23, 1819, and committed her to the care of the missionaries till her education should be completed. This change in the intentions of her parents respecting her, Catharine always ascribed to the special Providence of Him that heareth prayer. After about a year, it seemed to be her duty to go and take charge of a school, about to be commenced in her father's neighbourhood, and she could not hesitate. The following extract from her journal, was written the day before she left Brainerd:—

"*Brainerd, May* 30, 1820.—To-morrow morning I shall leave this school, perhaps never to return. It is truly painful to part with my dear Christian friends, those, with

whom I have spent many happy hours in the house of worship. I must bid them farewell. This is the place where I first became acquainted with the dear Saviour.—He now calls me to work in his vineyard, and shall I, for the sake of my Christian friends and my own pleasures, refuse to go, while many of my poor red brothers and sisters are perishing for lack of knowledge? O, no. I *will not* refuse to go. I will go wherever the Saviour calls me. I know he will be on my right hand, to grant me all the blessings that I shall need, and he will direct me how to instruct the dear children who shall be committed to my care."

Catharine commenced her school with about twenty scholars, and the number soon increased. After continuing in it three quarters of a year, much to the satisfaction of her scholars, their parents, and the missionaries, she relinquished it to the charge of Mrs. Potter, that she might herself be able to prosecute some higher branches of study, in the hope of greater usefulness to her people.

But her course of life was almost run.—From the time she left Brainerd she seemed in general to think it so; yet, as her time was in the hands of God, she felt it her duty not to deprive herself of the means of doing good, should her days be prolonged beyond her expectation. Early in the year 1823, the seeds of consumption began to take deep root in her constitution, and the scene of her departure seemed evidently to be drawing near. Her greatest desire to live was, that she might teach her perishing people the way of salvation. But "as she approached nearer to eternity, her faith evidently grew stronger, and she became more and more able cheerfully to resign, not only herself, but her parents, her friends, her people, her all, to the disposal of her Lord."

About the middle of May, she was reduced very low by an hemorrhage from the lungs, and for a few days was viewed as on the borders of the grave. Mr. Bascomb's journal of the 19th, contains the following paragraph:

"I have rarely, if ever, seen a more lovely object for the pencil, than she appeared to me on her dying bed. The natural mildness of her features seemed lighted with a beam of heavenly hope, and her whole aspect was that of a mature Christian, waiting, with filial patience, the welcome summons to the presence of her Lord."

Mrs. Potter says—"Death was now disarmed of his terrors. She could look into the grave without alarm. She confessed her sins with great meekness, and mourned that she had not been more faithful in the service of God; yet rejoiced to resign her soul into the hands of her Redeemer.

"Once, when I visited her, she affectionately took my hand and said—"My dear sister, I have been wishing to see you for several days. I have thought a great deal of you and Mr. Potter. I love you much, but am going to leave you. I think I shall not live long. You have done much for me.—I thank you, and hope the Lord will reward you. I am willing to die, if it be the will of God. I know that I have experienced his love. I have no desire to live in this world, but to do good. But God can carry on his work without me. I hope you will continue the meetings of females. You must not be discouraged. I thought when I should get to the Arkansas, I would form a society among the females, like ours. But I shall never live to get there. I feel for my dear parents, but the Lord will take care of them.'

"At another interview, she said—'I feel perfectly resigned to the will of God. I know he will do right with his children. I thank God, that I am entirely in his hands. I feel willing to live, or die, as he thinks best. My only wish is, that he may be glorified. I hope, should I ever recover, I shall be more faithful in the cause of Christ than I have ever been.' "

"On the 23d," says her physician, (Dr. Campbell,) "she seemed to have the most cheering evidence of her interest in the Lord Jesus. Thus she exclaimed,—'Now I am ready to die. Oh how delightful is the view of my Saviour! How happy shall I be, when I arrive at my Father's house.'"

It being impossible for Dr. Campbell to attend upon her at a distance of 40 or 50 miles from his residence, she was carried on a litter, (being unable to ride in a carriage) six miles to the Tennessee river, then down the river 40 miles in a boat, and from thence, about five miles in a litter to Limestone, Alabama, the residence of Dr. Campbell. Here, with every attention which could possibly be afforded, she continued to languish, with only such intervals of apparent relief as are common in cases of consumption. On the 13th of June, her friend, Mrs. Potter, who had followed her to Limestone, wrote a letter to Catharine's brother David, informing him of her illness.

"When about to close the letter, says Mrs. Potter, I went to her bed-side and said, 'Catharine, what shall I say to your brother for you?'

"After a short pause, she replied, 'If you will write, I will dictate a short letter.'

"Then raising herself in the bed, and wiping away a tear that was falling from her eye, she with a sweet smile began to relate what God had done for her soul while upon that sick bed.

"To my partial eye, she was, at that moment, an interesting spectacle; and I have often wished that her portrait could then have been taken. Her countenance was softened with the affectionate remembrance of an endeared brother; her cheek was a little flushed with the exertion of speaking, her eye beamed with spiritual joy, and a heavenly smile animated the whole scene. I shall never forget it, nor the words she whispered in my ear."

We cannot withhold a brief extract of the letter which she dictated on this occasion.

"I have found that it is good for me to be afflicted. The Saviour is very precious to me. I often enjoy his presence, and I long to be where I can enjoy it without sin. I have indeed been brought very low, and did not expect to live until this time. But I have had joy, such as I never experienced before. I longed to be gone; was ready to die at any moment.

"I love you very much, and it would be a great happiness to me to see you again in this world. Yet I don't know that I shall. God only knows. We must submit to his will. We know, that if we never meet again in this world, the Lord has prepared a place in his heavenly kingdom, where I trust we shall meet never to part. We ought to be thankful for what he has done for us. If he had not sent us the Gospel, we should have died without any knowledge of the Saviour.

"I know I am his. He has bought me with his blood, and I do not wish to have any will but his. He is good, and can do nothing wrong. I trust, If he spares my life, he will enable me to be faithful to his cause. I have no desire to live in this world, but to be engaged in his service."

The closing scene we give in the words of the Memoir:

"Dr. Campbell now thought it his duty to inform her parents and herself, that his hopes, even of her partial recovery, were gone.

"Upon communicating this intelligence to her father, who a little before had come to Limestone, the good old man, after a solemn silence of several minutes, observed, 'The Lord has been good to give me such a child, and he has a right to take her when he thinks best. But though it is my duty to give her up, it is hard to part with her.'

"Catharine received the notice without manifesting the least alarm, only requesting the doctor to inform her, how long she might probably live."

On the morning of July 17th, she was supposed to have commenced her last agonies, and Dr. Campbell was immediately called to her bed-side.

"I found," says he, "some appearance of anxiety on her countenance, which was the result of new sensations of bodily distress, and not of any agitation of mind. As soon as she could speak, (for she was sometimes speechless,) extending her hand to me, she calmly observed, 'I am gone.'

"Some hours after this, when her distress returned, and her respiration became very difficult and painful, she said, in reference to her sufferings, 'What shall I do?' I inquired, if, in this trying hour she could not confidently rely on her Saviour? She answered, 'Yes.'

"Through the day her mind was perfectly tranquil, and though several times, when her mother and friends were weeping about her, the tears would start into her eyes, she would quickly suppress them. She seemed to spend most of her time in prayer.

"The night was one of considerable distress, owing to her difficulty of breathing. In the morning she looked towards the window, and asked me if it was not day. I replied, that it was. She then turned her eyes towards heaven, and an indiscribable placidness spread over her countenance.

"Perhaps she thought, that the next morning she should behold, would be the morning of the resurrection.

"As death advanced, and the powers of nature gave way, she frequently offered her hand to the friends around her bed. Her mother and sister weeping over her, she looked steadily at the former, for a short time, filial love beaming from her eyes; and then,—she closed them in the sleep of death.

"She expired without a groan, or a struggle. Even those around the bed scarcely knew that the last breath had left her, until I informed them she was gone.

"Thus fell asleep this lovely saint, in the arms of her Saviour, a little past 6 o'clock, on the morning of July 18th, 1823."

Religious Intelligence.

From the Missionrry Herald.

PALESTINE MISSION.

JOINT LETTER OF THE MISSIONARIES.

"The letter, from which the following extracts are made, was signed by the four missionaries who are in Palestine, and relates chiefly to the enlargement of the mission. It is dated Beyroot, May 26, 1824.

'We take it for granted, that not a long period will be suffered to elapse, before a missionary printer will be sent to Malta, and a missionary to the Jews, from the Ladies' Society of Boston. Our views of the extent of this field, and of the multiplicity, difficulty, and variety of the labours that devolve upon us, are such, that we wish to call, and to call aloud, for more helpers.

'We make our first appeal for a physician, who would be at the same time, a helper in missionary labour, to be connected with the Palestine mission. At Malta his services would not be particularly needed, nor at Smyrna, should that become a missionary station. At both these places there are skilful physicians. But in all Syria we know of no man, in whom we could repose confidence as a medical adviser.

'We ask not for a missionary who has spent a few months in studying medicine. This will not answer. We ask for a well educated, skilful man, who is not entirely without practice and experience in the healing art, and who possesses at the same time, the true spirit of missions, and will be ready to join with us cordially and cheerfully in all our labours, and in all our privations and trials. Such a man, we hope, would be useful as the instrument of preserving the health and prolonging the lives of the missionaries and their families. He would be able at the same time, to perform a great part of the labour of a missionary. He would probably do much, very much, towards securing protection and favour to the mission. He would have rare opportunities to acquire information about the customs and opinions of the people, and he would gain access to many individuals and families where another missionary could not go. If successful in healing the sick he would soon be employed by Turks in authority, and by men of influence and wealth. By his influence with them, he would secure protection and favour. Probably his services would bring in something towards his support; but nothing could be depended on as certain in this respect, for the people of this country are accustomed to pay very little for their physicians. Should our labours be attended with success, and persecution consequently be raised against us, the influence of a physician with Governors and Pashas, to whom he had rendered professional service, might be the most effectual protection that we could enjoy.

[The missionaries next recommend the enlargement of the printing establishment, with a view to the Armenians. Mr. Goodell has devoted himself to the study of Armenian and Turco-Armenian, in order that he may be able to superintend the press in the languages.]

'We are anxious to see something done, as soon as possible, for the Armenians. The readiness with which they purchase the Scriptures, encourages us. They had six or seven hundred pilgrims at Jerusalem, this year. Generally the number is still greater. This gives us opportunity, every year, to send books to almost the whole body of Armenians throughout the world. We can hardly expect to obtain a competent supply, and a sufficient variety of Scriptures and tracts for this occasion, until we see a press in operation for the express purpose of furnishing them.'

[On the subject of enlarging their number by at least two married missionaries, in addition the physician, we quote the following paragraph.]

'We are sure all our patrons would say, that Jerusalem must not be relinquished. There are so many things also, in favour of Beyroot, as a station, that we cannot feel willing to relinquish it. In this country, there are very serious reasons why one missionary, or one family, should not be alone at a station. There are also several other places in this country, which we hope will at no very distant day be occupied. The difficult, arduous, and perilous work of journeying, must likewise be continued, in order to ascertain more precisely the state of the whole country and the various classes of people, to distribute far and wide the Scriptures and religious books, and to survey and select new missionary stations. There are several fields where it is desirable that extensive journies should be taken without delay—such as the Barbary states, Abyssinia, and Persia. But our thoughts turn with deeper interest still to the promising field, which Armenia presents, connecting with it, perhaps, Mesopotamia, and Chaldea, and the interior of Asia Minor. The Armenians are numerous in those regions; they are intelligent and enterprising, and many of them are rich travelling merchants, who have connexion with distant parts of the world. For carrying on this part of the missionary work, it is desirable that there should be at least two single missionaries in the field. They should be men of firm health, and unyielding perseverance, and capable of enduring hardships with pleasure. Two such men whose appropriate business should be travelling, would find a most intensely interesting field open before them in western Asia.'

'We, therefore, make our appeal to the Committee, to the young men who are about entering the ministry, and to all in our happy country who love the cause of Christ, and feel compassion for the souls of men, who are perishing in sin. The churches have sent us out on this great work, and we cannot for a moment believe, that they wish or intend that we should labour here alone. We believe they wish us to lay before them, not merely such information as may gratify their curiosity, but such as may excite their benevolence, and rouse them to exertion. We now point them to the field of labour, and ask them to show their love to Christ.'

'We unitedly request the friends of Christ to pray for us, that we may so fulfil our ministry, that while we are 'messengers of the churches," we may be also "the glory of Christ." "We have this treasure in earthen vessels, that the excellency of the power may be of God. and not of us. We are troubled on every side, yet not distressed; we are perplexed but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

'We rejoice in this first opportunity unitedly, to subscribe ourselves your brethren and fellow-labourers.'

P. Fisk,
J. King,
I. Bird,
W. Goodell.

BURMAH.

The American Baptist Magazine contains two letters from Ava, one of which is from Doct. Judson, to Rev. Dr. Baldwin, of Boston; and the other from Mrs. Judson, to her parents. The letters were written before the capture of Rangoon by the English; and they contain very little that is new or interesting, though they bring the latest intelligence from Ava.

Doct. J. mentions that the king, who had formerly been so attentive to the interests of the Missionaries, had lately been furnished with a new ministry who were strangers to them; and that he had scarcely noticed the Missionaries since that time. This change took place during Doct. J.'s absence. "On my appearing at the palace," says the Doct., "I found that a year had made great changes. My old friends and advocates before the King, were missing; very few recognized me. At length his Majesty came forward, just spoke me, and accepted a small present. But I have seen him twice since, without obtaining a word or a look. The only persons who have received me with real cordiality, are Prince M. and his wife; but even they are not disposed to converse on religion."

"I have public worship" he adds, "every Lord's-day at brother Price's, as he is able from his acquaintance with the neighbours around him to collect an assembly of a dozen or twenty, including two or three of the disciples who accompanied us from Rangoon. But my time has been hitherto almost wholly occupied in getting up something to shelter us on the lot formerly assigned me by government."

"A misunderstanding" he says, "has for some time been existing between this and the Bengal government." Troops had marched to the frontiers, and war for a time seemed inevitable; but affairs had assumed a more pacific aspect.—The difference between the English and the Americans, is so well understood at Ava, that, in case of a war, the missionaries entertained little apprehensions of personal danger. "But in all cases" says Doct. J., "we trust that we have a few dear friends at home, who bear us on their hearts at the throne of grace; and a still dearer and greater friend, at the right hand of the Divine Presence in heaven, who is touched with the feeling of our infirmities, and will graciously succour us in the time of trial, and make us come off conquerors at last."

Mrs. J. commences her letter under date of February, 1824, with the following paragraph.

"After two years and a half wandering, you will be pleased to hear that I have at last arrived at home, so far as this life is concerned, and am once more quietly and happily settled with Mr. Judson. When I retrace the scenes through which I have passed, the immense space I have traversed, and the various dangers, seen and unseen, from which I have been preserved, my heart is filled with gratitude and praise to that Being, who has at all times been my protector, and marked out all the way before me. Surely no creature was ever more highly favoured, no being was ever under greater obligations to lay out themselves entirely for the promotion of God's glory, than I at this moment am. And I think I do feel, more than ever, the importance of being spiritual and humble, and so to cherish the influence of the Holy Spirit, that in the communication of divine truth, powerful impressions may be made, and that I may no more wander from Him, who is deserving all my services and affections."

Mrs. J. alludes to the "war with the Bengal government," as then existing; and considers it as the cause why strangers are less noticed at court than formerly. She speaks also, of the extreme heat of the climate, and says, that the thermometer even in the shade, frequently rises to 108 degrees.

ROMAN CATHOLICS.

While having so frequently to advert to the ignorance, bigotry, and superstition of the Roman Catholics of different countries; it is gratifying to be able to insert such articles as the following.

From the London Missionary Register.

A CHANGE IN CATHOLICS.

The Secretary of the Frankfort Society, in Germany, gives the following pleasing account of the eagerness of Roman Catholic Pilgrims for the Bible.

"A few weeks ago, we distributed New Testaments to sundry Roman Catholics engaged in a pilgrimage to Waldieren. They passed through Frankfort on two successive days, at certain appointed hours; and were, this year, particularly numerous. The first day, fixed for the entry of the inhabitants belonging to the districts of the Rhine, the Moselle, and the Lahn, we conveyed 600 copies of the New Testament to the place of distribution, supposing that, as formerly, they would pass through in companies of twenty or thirty persons only; but what was our surprise, when we found ourselves suddenly surrounded by nearly 1000 people at once, all anxious to obtain copies of the New Testament! They had relinquished those scruples, which, in former years, they entertained; and many testified, with a degree of exultation, of what they read in the sacred volume, and how convinced they were of the excellency of its contents. One female made the remark, that the book that we distributed, was precisely the same as that used by the clergyman, when taking the text for his sermon: and that, as he quoted chapter and verse, it was of great advantage to possess a New Testament, in order to be able to read it again at home. Indeed, such was the gratitude and the cordiality of these poor pilgrims, that it took up no small portion of our time in shaking hands with them; and after all, nearly 300, at the very least, were obliged to go away without a copy. It will afford you pleasure to learn, that the total number of copies disposed of in both days, amounts to 1139; and from opportunities which we have had, of observing the class of people among whom they were circulated, we have great reason to hope that the Lord will more and more cause the Morning Star of light and truth to arise and shine in their hearts."

REVIVALS.

Not many weeks since, we alluded to the general aspect of the churches in this extensive district of country, as presenting an almost unvaried scene of spiritual barrenness and sterility. There were then a few cheering exceptions to this general remark; and these have since been increasing. We have recently alluded to several existing revivals; and almost every return of mail now brings with it some favourable tokens or appearances. Among the revivals that have lately commenced are those at Middlesex, Geneseo and Buffalo, not hitherto reported, and a few others which are still too recent to be publicly mentioned. With the facts that have come to our knowledge, it would not be difficult to make out a long and interesting article. But who can tell what may be the result of the present appearances? Who can say that they may not soon pass away as the morning cloud? Enough, it is presumed has been detailed to call forth a spirit of agonizing supplication, in behalf of this western Zion; and it may be that there is yet great mercy in store for her.

A correspondent writes thus from Kingsville, Ashtabula county, Ohio, to the publishers of the Western Recorder:

"I design to forward you a brief narration of a very general work of divine grace, which has been going on in this town, commencing about the middle of August last, in which most of the families in the place have been visited, as soon as circumstances will admit. But for the present, suffice it to say, that between sixty and seventy have united with the Presbyterian church—a number have gone to the Baptist, and some to the Methodist—in all, not far from one hundred and twenty, who have made a profession of religion since the commencement of the work. In some of the neighbouring towns there are favourable appearances."

A letter from the Rev. Moses Waters, dated Lowville, New-York, December 20, states, that in that town and its neighborhood nearly 600 persons were converted to God, during the last summer and autumn in the various religious societies. One hundred and one were added to the Baptist Church. Among them, were two "households," one of which consisted of a lady, her two sons, two daughters, and her son in law.—*Star.*

By a communication from an Elder, who has returned from a visit in the Province of New Brunswick, we are happy to learn, that two or three of the Baptist churches in that region have lately been favoured with a gracious out pouring of God's Holy Spirit—and that the present appearences indicate a very powerful and *extensive* revival.

We hope that we shall be able in our next, to present our readers with some particulars of this work of God.

[*Maine Baptist Herald.*

From the Christian Secretary.

THE HOLY SPIRIT.

"*The wind bloweth where it listeth, and we hear the sound thereof, but cannot tell whence it cometh nor whither it goeth; so is every one that is born of the Spirit.*"

Philosophers may reason—Skepticks may deny—Bigots may murmur—Infidels may deride, and the united wisdom of this world may attempt to find out the way, and the mind of the spirit, but all their noise and strife are vain. God is carrying on a work of grace and mercy in the earth. His Holy Spirit in secret whispers, like the gentle zephyr, is operating silently, though powerfully, in the hearts of sinners, and transforming them into the image of Christ, & preparing a people for his praise. And notwithstanding wicked men & seducers wax worse and worse, yet "The secret of the Lord is with them that fear him, and he will show *them* his covenant."

Amidst the darkness and gloom of this moral wilderness how cheering is the light of life; and while Satan and his emisaries are endeavouringto undermine the foundation of the Christian's hope,and obstruct the progress of light and truth, how blessed is the assurance that the almighty energies of the Holy Ghost can, and will, renovate this ruined world, and make it the garden of the Lord.

Let such then, as have experienced the bright rising of the Sun of Righteousness in their hearts, and on whom the Holy Spirit has descended with his transforming power supplicate the "Father of lights," to extend the triumphs of his grace. For he "will be sought unto by the house of Israel to do these things for them." "None but Jesus can do helpless sinners good;" and none but the Holy Spirit can "take of the things of Jesus" and make them manifest to the soul. The duty of prayer and labour, belongs to creatures; the power to bless belongs to God and blessed be his name, he has said, He is more willing to give us the help of his spirit, than we are to ask him for it.

WESTERN RECORDER.

UTICA, TUESDAY, FEBRUARY 1, 1825

We have frequently been constrained to call the attention of our readers to some important subject lying within the acknowledged sphere of Christian enterprize, when, at the same time, we have felt that many would consider our remarks as carrying little interest with them in *this particular section of country.* "The evil to be guarded against," for instance, though a serious one, would have been less prevalent in "this extensive district, than elsewhere." The good proposed, might have been sufficiently desirable; but the means of its accomplishment were to be provided abroad. The moral condition of some given place, or people, or nation might have called for much commiseration, but not "*particularly on us.*" "We," it was to be re collected, "have objects enough that are peculiarly our own, to be attended to. We have, in our vicinity, much labour of a different kind to be accomplished. The rising interests of this comparatively new section of the community, are to be watched over and promoted. Many of our religious societies are just struggling to acquire a permanent existence, and they must have our helping hand—new societies remain to be built up in numberless places—and the new settlements have yet to be supplied with ministers, and this, in a great measure, through our instrumentality—and, as for the heathen, the aborigines of our borders form altogether a more ample field of labour than we have hitherto been able to occupy."

Such, to a considerable extent, is the state of thinking in relation to objects of domestic enterprise; and we could wish that these objects might excite a still more general attention; and a far deeper interest—we could wish that they might be made to call forth a ten-fold increase of exertion and patronage; for surely, if there are *any* objects of benevolence which belong exclusively to this portion of commuuity, they are such as these. We should doubtless begin with our own families and proceed as we are able, beyond the limits of our own and the neighboring societies, to the infant churches and congregations around us, and to the heathen in our borders; and we should exert a thorough and an abiding influence wherever we extend our helping hand.

But is this all? Shall we stop here? Shall we cultivate *only* the *feelings of local* benevolence, and half close our eyes to the extended operations of other portions of the globe? Or shall we confine our view to those *little* spots in a field of foreign enterprise, where a small number of our own Missionaries are located? These narrow and confined views are certainly to be deprecated. They tend directly to create a barrenness among our petitions at the throne of grace, for the universal spread of the gospel; and by thus circumscribing the sphere of benevolence, they necessarily and unavoidably render it less operative even within the little space of its own selections.

System, it is true, is indispensable in all our operations; and we doubtless commence rightly by beginning at home; but the more we confine our views to a limited number of objects, the more these will magnify themselves to the comparative diminution of other objects, and the more circumscribed we shall become in our feelings and operations; and if we would be stimulated to do even one half of our duty at home, we must look abroad among the desolations of the earth; we must kindle at the holy ardour and the self denying privations of the distant missionary; we must see what has been achieved in distant regions; how much remains to be accomplished through the efforts of the comparatively few who are friendly to the cause, and fix our eyes on the extensive appropriations and the sacrifices that have already been made, as examples worthy of our imitation.

And we must do more than this. If our prayers are to be drawn forth in behalf of the different fields of Christian labours, we must look to it, that these prayers be not unaccompanied with our alms. Not forgetting the relative nature of our obligations, let us at the same time, deposit at least *one* mite into every opening of the treasury of the Lord which may be presented to us, remembering that merely to *say* "be ye warmed, and be ye filled" can avail little in the present day of enterprise.

Amherst College.—The question on the incorporation of Amherst College was still agitated in the Massachusetts Legislature, at the time of the last Boston dates. Our readers will recollect, that at the last session of that Legislature, a special committee was appointed, to inquire into the state of the funds of that institution, to ascertain whether any of the funds, and if any what portion of them were not collectable, or had been unfairly obtained; and to prosecute some other inquiries of a similar nature. The committee consisted of several gentlemen of high standing in community; and against the correctness of their statements there can be no reasonable objection: yet they have not found the least cause for censuring the conduct of the Trustees; and after mature deliberation, they have reported in favour of granting a charter to Amherst College without farther delay.—This they do without the least feelings of hostility to Williams College. They think that the Institution at Amherst *deserves* to be incorporated; and that even Williams College has now nothing to gain by preventing this measure;—since the latter course could only increase the friends of an institution, which is labouring under the evils of real or imaginary persecution. Amherst College, after its incorporation might prove a less powerful rival than it does at the present moment; the excitement on the subject would gradually subside: and in the course of a few years, the two institutions would probably discover it to be for their mutual interest to unite and fix their location at Amherst, which the committee consider to be on the whole as eligible a situation as could be found.

The Committee therefore recommend that the charter be drawn in reference to a future union of the two institutions, granting to each in such case its respective rights of property, &c. and they further reccommend an augmentation of the funds of Williams College.

At present, it remains uncertain how the Legislature will dispose of the report: but it seems probable that the Amherst institution will be incorporated during the present session. Its funds have lately increased, and its number of students now amounts to 136, of whom 42 are on the charity foundation.

Prayer for Domestic Missions.—A late number of the *Philadelphia* Christian Gazette contains a notice of the quarterly prayer meeting of the Domestic Missionary Society, which affectionately invites the clergy of *different denominations*, and all who feel for the wants of the poor in the suburbs of the city, to give their attendance. Is there not something in this example worthy of imitation? Are there no moral wastes in this part of the vineyard, that should call forth our special prayers? and have we no petitions to offer in behalf of destitute congregations in the midst of us, and in our borders?

It appears from the Report which is found in our previous columns, that the prospects of the Western Education Society continue to brighten. The boarding establishment promises to increase in permanence and utility.

The interesting matter which is contained in the epitome of the Memoirs of Catharine Brown, which we present our readers to-day will apologize for the length of the article. Who can read such a history, and not forget all his associations of savageness? If the new volume maintains the same spirit that pervades the epitome; we may venture to predict, though we have not yet seen it, that it will prove a powerful means of exciting the sympathies of Christians, and calling forth increasing exertions in behalf of the neglected and abused aborigines.

The friends of Bible Societies, will find something under the head of Communications to-day, to stimulate them to greater exertions.

Valuable Auxiliary.—The Young Men's Education Society of Boston have paid over to the parent institution within the last six years, $4798.

Cause of the Indians.—The Federal Congress of Mexico have lately made some appropriations for educating the aborigines of the country.

Fire.—A fire broke out about three o'clock this morning, on the corner of Genesee and Water streets, in a building occupied by Mr. Quin, as a store and dwelling house, which was entirely destroyed together with four small buildings adjoining. Amount of loss not ascertained.

Fauntleroy.—Though the English papers are filled with the case of Fauntleroy, and the Americans continue to give copious extracts from them; yet our own love of the marvellous has not led us to take much interest in the subject. There are more rogues, and more *wonderments*, and more subjects of *marvel* nearer home, than we can have patience to notice, without having recourse to England for supply. Still for the very little we have said of Mr. F., we feel somewhat reproved by the following remarks from the Connecticut Mirror.

The story of Gilderoy is interesting, but of this Fauntleroy, there seems to be little worth mentioning. We have inserted full as much as people care to read—and we mention it in this article, principally to prove that it should not be mentioned at all. A poor Irishman that has stolen a shilling, may be hanged, and no newspaper in England manifests the least compassion for him, for the sum is trifling—the individual a stranger—and the matter of no interest. But of this man, every thing seems to be put in requisition to work up the matter into consequence. One newspaper details at length the many thousands he has ruined, and the incalculable mischief he has done—and *that* is interesting. Another gives a long account of his last interview with his wife—of the Psalm that was sent him to read—of the appearances of the poor man—his last words, &c. &c., and *that* is interesting. As to the enormity of his offences they are evidently overstrained—and for his last interview with his wife, it should rather be called his first, for he lived exclusively with another from the time of his marriage to his death, and these things are republished, for the amusement or the instruction or the edification of the American public. It may be amusing to our readers to know how and why they manage such matters in such a way—and it may do some little good to note our humble protest against the bad taste which adminsters such bad doses to a very bad appetite.

The Report of the Oneida County Bible Society shall appear next week.

The favours of N. Y. shall be noticed in due time.

POLITICAL.

CONGRESS.

SENATE.—On Monday, January 17, the engrossed bill "to abolish imprisonment for debt," was again read; and on the question "Shall this bill pass?" considerable debate arose. In the end the bill was rejected, by yeas and nays—yeas 20, nays 23.

Wednesday 19, Mr. Benton submitted the following resolution for consideration which has been agreed to:

"*Resolved*, that the committee on Indian affairs be instructed to inquire into the expediency of procuring, from the Indians south of Lake Superior, the privilege of exploring the country for the discovery of copper mines, and for the use and occupation of the same by the United States, if discovered."

The bill for the relief of the Columbian College in the District of Columbia, was read a third time, passed, and sent to the House for concurrence—yeas 19, nays 18.

The bill providing for the security of the public money in the hands of the Clerks, Attornies and Marshals, and their deputies, was read a third time, passed, and sent to the House for concurrence.

The bill in favour of the Niagara claims passed to a second reading, and was referred to a committee.

HOUSE OF REPRESENTATIVES.——Monday, January 17, on motion of Mr. Livingston, it was

Resolved, That the committee on Roads and Canals be instructed to inquire into the expediency of causing an experiment to be made at the seat of government, on a small scale, of constructing roads on the plan practised under the direction of Mr. M'Adam, in England, and of railways under the patent granted to John Stevens of Hoboken in New-Jersey.

Wednesday 19, Mr. T. P. Moore, from the select committee to whom the subject was referred, made a report accompanied by a bill for the benefit of the Asylums for teaching the Deaf and Dumb in Kentucky, New-York, Pennsylvania, and the territory of Michigan;—which was twice read and committed.

Friday 21, The bill to continue the Cumberland road, was read a third time and passed, ayes 97, nays 72.

The bill authorizing the purchase of 1500 shares of the stock of the Delaware and Chesapeake Canal, was read a third time, and passed; ayes 113, nays 39.

Niagara claims.—The bill in favour of the Niagara claims passed the House of Representatives, January 19, by a vote of 123 to 69; as it has also made considerable progress in the Senate there is every prospect that it will become a law.

Tonnage Duties.—A bill has been reported in Congress, the first section of which provides that boats exclusively employed in navigating the canals, shall not be compelled, after the first of March next, to take out a license or enrolment, or to pay any tonnage duty whatever, any law to the contrary notwithstanding.

Treaty with Russia.—A treaty has been concluded between the United States and Russia, which establishes the boundary line of the two nations upon the northwest coast of America, and the islands adjacent, at 54 deg. 40 min. N. Latitude.

LEGISLATURE OF NEW YORK.

There is a mass of business before the Legislature at the present time, little of which seems to have any very general importance.

Reports have been made in favour of several new banking institutions, and inquiries are to be instituted into the proceedings of some of the existing banks. Mr. Spencer introduced a resolution into the Senate, some time since, directing the Attorney General, to proceed in taking the proper steps towards annulling the charter of the Dutchess Insurance Company for *misuser*. The friends of this institution—at least, some of them—have denied the charges implied in the resolution—but Mr. Spencer's resolution, as appears from the Albany Daily Advertiser, is predicated on an advertisement, stating what the "Company" in question *would do*—and of course it seems more than probable that the implied charges are true.

A bill relative to the Court for the trial of impeachments and the correction of errors, contain the following provisions:

"That the court of errors may hold an extra term during the recess of the legislature, to deliver opinions and hear arguments in cases before them, and may adjourn the same to meet not more than four weeks, previous to the next meeting of the legislature, provided this act be not in force longer than two years.

"The court of errors is by law confined to the senate chamber. This act, as we understand, does not authorize the court to hold their extra sessions at any other place."—*A. D. Ad.*

SENATE.—On Thursday, January 27, Mr. Talmadge, the President, called the attention of the Senate, to the "state and condition of the Library and books appertaining to the Legislature." In violation of the rules of the Legislature, some of the members it appears had neglected to *return* their books, a part of which had been for a considerable time missing, and some had by former members, been left at their boarding houses through carelessness. The President "had caused a diligent inquiry to be instituted. Eleven volumes, (5 of journals and 6 of laws) which had been absent three years, had been found at one boarding house, where they had been left by the members, who had taken them to their rooms. Other volumes were yet absent, and to reclaim which, diligent inquiry would be continued."

The President had ordered, that for the future the books should be put into the case and locked; that each member should furnish a list of what he had taken; and he had determined *not to give or sign any warrant for pay, for any member, until it should appear from the clerk, that all books were returned, and the book account was settled.*

This is doubtless a wise regulation, especially as it is in contemplation to increase the Library.

Mr. Colden, from the judiciary committee to whom had been referred the memorial of the society in New York, for the reformation of juvenile delinquents, praying for legislative aid, reported a bill allowing said society $2000 annually, out of the tax levied on incorporated companies in that city.

On motion of Mr. Spencer,

Resolved, That the commissioners of the canal fund, transmit to the senate a full and detailed statement of all the loans effected by them for the construction of the canals, specifying the dates at which they were respectively made, the length of time for which they should be irredeemable, and the amount of receipts during the last year from the different sources appropriated to pay the canal loan.

HOUSE OF ASSEMBLY.— On the 25th, Mr. Kirkland, from the committee on Indian affairs, reported a bill relative to purchasers of the lands of the Stockbridge Indians, and for the relief of settlers on the same.

The Governor transmitted a memorial of a number of inhabitants of the western part of the state, in favor of a canal from Chatauque lake to Alleghany river. Referred to the canal committee.

Mr. Vanderheuvel offered a preamble and resolutions, the purport of which was to instruct our Senators and Representatives at Congress to use their influence to get a law passed for the purpose of imposing countervailing duties on the property of the two Canadas, conveyed down that portion of the St. Lawrence, which runs within the limits of the United States. The law to be intended as a retaliation of a similar one enacted some time ago by the British.

Thursday, January 27th, Mr. Governeur introduced a bill, on notice, regulating the mode of conducting elections in incorporated companies in this state.

The canal commissioners, made a report agreeably to the resolution of Mr. Lawrence, of the 10th inst. in relation to hydraulic works on the canal, which was referred to the committee on canals, and double the usual number of copies ordered printed.

The Governor transmitted the report of the directors of the Central Institution of the Deaf and Dumb, at Canajoharie. There are in this institution, 22 pupils, 12 of which are charity pupils, and there are now 15 applicants for admission under the bounty of the state. The report was referred to the committee on charitable and religious incorporations, and ordered printed.

Among the bills that were passed after a third reading, is one, to remove from office the present State Printer; and one to prevent trespassing on lands purchased by this state of the Oneida Indians.

The bill providing for the payment of certain notes, given by Myron Holley as Canal Commissioner, still lies on the table. The house went in committee of the whole, (Mr. Goodell in the chair) on the bill introduced by Mr. Lush, for taking future enumerations of the people of this state, and for procuring useful statistical tables. The bill was partly gone through with, and a number of amendments made, when the committee rose and reported, and the house adjourned.

The following petitions were lately preferred:

Of Joseph Bonaparte, for a law authorizing him to take, hold, and convey real estate.

From the inhabitants of Oneida county, for a bank at Utica.

Of Theodore Sill and others, for the incorporation of a literary and scientific academy at Whitesboro', Oneida county.

From Tioga and other counties, for a canal from Seneca lake to Chemung river, and for the improvement of the navigation of the Seneca river.

Of John Sergeant, for a grant of Land for services performed among the Indians.

Of Hamilton College, for additional funds.

Of Stephen Richards, for a patent for lands reserved to him by the Stockbridge Indians.

Of the Auburn Academy, for a lot of land belonging to the state, in Cayuga county.

For a canal from Black river to the Erie canal.

We published, a few days since, (says the National Journal) a statement of the Public Debt of the United States, on the first of October, 1824. Of the amount then due, there was held—

By the British	$18,515,764 50
By the Dutch	3,382,366 46
By all other foreigners	2,072,241 97
Amount held by foreigners	$23,970,372 93
The amt. of stock held by domestic creditors is	66,695,240 90
	$90,665,613 83

Population of the City of Washington.—By a recent census, the inhabitants of that city, exclusive of those who are employed in military service, are stated at 16,695.

Trask, the wonderful maniac, who lately dispossessed himself of his irons in such a miraculous manner, was found on Wednesday again free from his shackles; large iron bolts having been broken, "*and no man knew which way.*" The wretch has the appearance of a fiend in a momentary state of apathy. He made no effort to escape, and the moment he was sent back to his cell he began caressing a cat who is an inmate of his prison, and between him and whom there seems to exist a strong attachment.

[*Boston Gaz.*

Fires.—The Branch Bank of Darien, at Macon, Georgia, was totally destroyed by fire on the evening of Dec. 26th, together with all the money and papers, including about $7000 in collection notes, about $130,000 in money belonging to the Bank, and about $6000 in the bills of the Hamburg Bank, which was on deposit. The fire is supposed to have originated by accident.

A Mr. Judson has been subjected to 750 dollars damages, in the Supreme Court at Fairfield Con. for a libel against a Mr. Raynel arising out of a dispute about "Universalism."

Jewelry to the amount of $263,667 was imported into the United States in the year ending September 1823.

Philadelphia, Jan. 22.—The new synagogue of "those ancient people of the Lord," the Jews was consecrated yesterday evening. It is built on the site of the old Synagogue, on Cherry-street.

FOREIGN.

The Greeks.—The latest accounts from Turkey, as might be anticipated, represent the recent naval victories of the Greeks as indecisive. A letter from Smyrna says that "there has been an engagement between the Turkish fleet, and Greek ships with but little damage to either:—and an official bulletin of the 25th Oct. states that the Captain Pacha was in the Dardanelles on the 15th, in his own ship of the line, with 15 other vessels; and that the Egyptian fleet with 75 strong, was before Mytelene, under the command of the Viceroy's son, (who was reported to be a prisoner to the Greeks.) The account adds, that this fleet was watched by about 60 Greek vessels, who, on the night of the 6th or 7th, burnt a Tunisian polacre of 20 guns, and a brig.

The following appears in a London paper of the 2nd December.

A mail arrived yesterday from Turkey, and brings the most gratifying intelligence. Zeitouni has surrendered to the Greeks, and of course the whole province of Thessaly is liberated. In Albania, the spirit of liberty was making rapid progress. Four British ships of war were at Smyrna on the 19th of Oct.

Interior of Africa.—The Swedish Consul at Tripoli in a letter dated the 20th of August, says, "it is probable that we shall shortly receive particular news of the English travellers in the interior of Africa. A packet full of their manuscripts was lately sent from Tripoli, which is not to be opened and examined till it arrive in England. Dr. Oudney, after having penetrated far into the country of Soudan, sank under the fatal influence of the climate, and Mr. Toole likewise fell a victim to fever at Kouka, in the kingdom of Bornou, where Major Benham and Mr. Tyrwhitt still were, in the month of May last, while Lieutenant Clapperton was advancing alone into Soudan, beyond the Nile of the Negroes."

Arrests in Spain continue without intermission, and many of the richest land proprietors and merchants, accused of *free-masonry* and other fancied delinquencies, have been incarcerated.

The meetings of Masonic Lodges are still prohibited by Alexander, though he professes to be a member of the Fraternity.

Madrid accounts of the 25th Nov. say the king was confined with the gout. A bulletin of his health is issued daily.

Late accounts from England state that King George IVth was seriously indisposed.

Russia.—It is reported that Lectures on Natural Rights are abolished; and Political Economy and Statistics are no longer to be studied in Russia.

Berlin, (*Prussia*,) *Nov.* 17.—On the 6th of this month, the great Military Orphan House celebrated the hundredth anniversary of its foundation. The children, 629 in number, assembled at seven o'clock in the morning to breakfast. The children were then taken to the garrison church, where the King and the Royal family attended divine service. At their dinner, the King came with all the Princes and Princesses, tasted some of the dishes and drank to the prosperity of the institution; after which his Majesty gave to each child a crown piece of this years coinage in memory of the festival.

A National Bank is about to be established at Berlin, Prussia. The capital is to be fifty million dollars to be divided into 50,000 shares.

Money.—So great is the quantity of money at Edinburgh, that several of the banks there, have notified their intention to reduce the rate of interest, on the 1st instant, to *two and a half* per cent, and on deposits above 3000*l* to *two* per cent. It was calculated that there were more than *five millions sterling* of unemployed capital in the banks, and land was selling at such a price, that estates newly purchased, yielded only from two to two and a half per cent.—*Evening Post.*

We regret to learn by an arrival in the Chesapeake from Gibralter, that Commodore Mac donough was in very ill health. There was a great want of harmony among the officers,—Midshipman Kerr, of Washington, had fallen in a duel.

A letter from Valpariso, South America, received at Norfolk, states that a battle was fought on the 21st September between Bolivar and Canterac—the two armies amounting to about 17,000. The slaughter was prodigious, from 3 to 5000 men being left dead on the field, two thirds of whom were of the royal army—Victory decided in favour of Bolivar.

The town of Copiola, in Chili, was destroyed by an earthquake on the 29th of October last.

The government of the United Provinces of Rio de la Plata have declared *the slave trade to be piracy.*

Hayti.—The Philadelphia U. S. Gazette contains several letters from the emigrants who recently sailed from that port for Hayti. From one of these we extract the following:

"I am happy likewise to inform you that we providentially met with a Christian brother here of the methodist persuasion, who has been very useful to us in our little affairs among a people whose language we do not speak. He had likewise provided by anticipation a small meeting house, where we have divine service on the Lord's day.

ORDINATION.

In the village of Oswego, on the 19th inst. Rev. *James Abell*, was ordained to the work of the gospel ministry, and installed pastor of the first Presbyterian church and Congregation of that place. Rev. D. R. Dixon made the introductory prayer, Rev. Henry Smith preached the sermon, Rev. Oliver Ayer presided, made the consecrating prayer, and delivered the charge to the people, Rev. W. Williams gave the pastoral charge and made the concluding prayer. The occasion was highly interesting to the friends of Zion. In this spot, where contending armies have often met, and human blood has flowed; where the Savage war-whoop—the din of arms, and the thunder of battle have been heard; where "the everlasting wilderness," has peen recently removed; here the standard of the Prince of Peace has now been planted: here the stated ministrations of the gospel have now, for the first time since the creation, been established; here God has now lifted up the banner of the cross—the ensign of salvation, and bid it wave in holy triumph over the conquered territory, and all the armaments of war, and sin, and death.—The day was favourable—the exercises impressive, the audience numerous and attentive, and the music appropriate and acceptably performed.—*Communicated.*

DIED,

At New Brunswick, on Thursday morning last, the venerable Dr. JOHN H. LIVINGSTON, Professor of Didactic and Polemic Divinity, in the Theological Seminary of the Reformed Dutch Church, in the 70th year of his age.

In the city of Washington, on the 20th inst. at the house of James Larned, Esq. Mrs. *Sarah W. Larned*, aged 25 years, the widow of Rev. Sylvester Larned, late pastor of the Presbyterian church in New Orleans. She exemplified the blessedness of the hopes which faith in the Redeemer can afford, amidst the afflictions of life. Since the year 1820, she has been called to mourn the loss of her distinguished husband, her only child, her mother, her brothers, and her only sister. She was a victim of the same kind of consumption which bore all her family to the tomb. The consolations of the gospel were fully hers. To the inquiry how she felt in the prospect of death, she replied "tranquil." She remarked, when her vision failed, "my eye sight is gone—but I have bright views of Jesus"—and as if she was just entering heaven, and in full view of the mansions of eternal rest, she said; "I would not be back for worlds;" and in a few moments after expired.—*Star.*

At Baltimore, on the 17th inst. Jacob Wagner, Esq. in the 53d year of his age. Mr. W. was formerly chief clerk in the department of state, and afterwards editor of the Federal Republican newspaper.

The following additional particulars respecting the death of the lamented General Harper, are derived from the Baltimore Federal Gazette of the 14th inst.

About nine o'clock this morning, after eating breakfast as usual with his family in apparent good health and spirits, he was standing before the fire reading a newspaper, when the hand of death suddenly deprived him of sensation; he fell back on the floor and expired without uttering a word.

For more than two weeks past, Gen. Harper had been actively and anxiously engaged in the trial of an important cause in the Circuit Court of the United States, for this district, now in session here. Yesterday at about two o'clock, he concluded a speech to the jury, commenced the preceding day, which for eloquence and powerful argument, was considered to have equalled any that he had ever delivered. Although he did not appear to be fatigued by his exertions, and was in excellent spirits during the evening, it is too probable that like the great Pinkney, he fell a sacrifice to his professional duty.

General Harper was sixty years of age. He was too well known and too highly esteemed by all who knew him, to require any eulogy of his character, talents and worth.

The Baltimore County Court, on motion of Mr. Wirt, Attorney General of the United States, adjourned "in order that the proper arrangements might be made to pay the last mournful honours to their lamented brother."

UTICA ACADEMY.

THE next Term of this Academy will commence on the 7th of February next, under the care and instruction of Mr. D. Prentiss.

The Trustees, anxious to render the Academy valuable and useful, have availed themselves of the opportunity to obtain the services of this gentleman, who comes recommended by the advantages of much experience, ample qualifications, and unusual success. He has for several years presided over the Academy at Oxford in Chenango County, where his talents, assiduity and vigilance contributed essentially to its eminence and usefulness.

The Trustees of Utica Academy, aware of its importance, feel a deep solicitude to give it elevation and make it worthy the attention and patronage of those who are charged with the care of the education of children and youth, and confidently hope by the labours of the present preceptor, and increased attention on their part to attain those important objects.

All the branches of learning usually taught in Academies will be taught in this; and on terms as reasonable as to tuition.

An accomplished gentleman will be employed to instruct in French, if a sufficient number of pupils should wish to attend to that Language.

The Trustees respectfully invite attention to this institution, and trust that all reasonable expectations of success and advancement will be fully realized.

ERASTUS CLARK,
EBEN'R B. SHERMAN,
THOMAS WALKER,
THOMAS SKINNER,
WM. H. MAYNARD,
EZEKIEL BACON,
WILLIAM WILLIAMS,
SAMUEL STOCKING,
MONTGOMERY HUNT,
THO'S H. HUBBARD,
JOHN C. DEVEREUX,
SAMUEL C. AIKIN,
HENRY ANTHON.

Utica, January 26, 1825.

TAKE NOTICE.

WHEREAS Robert Griffiths, of Steuben, has appointed his son, John R. Griffiths, his lawful Attorney, to transact all his business, persons having claims will please to present their bills, and those indebted will please to make payments to the above named Attorney, at or upon the second day of February next, at Robert Griffiths' house.

JOHN R. GRIFFITHS, *Att'y.*

Steuben, Jan. 24, 1825.

POETRY & MUSIC.

"Kindled only at the skies."

We mentioned sometime ago, that the Editor of the Boston Telegraph, had offered a premium of $10 for the best original poem. The following, is the one which gained the prize. It was written by Mr. SYLVESTER GRAHAM, now residing at Middlebury, Vermont.

Prize Poem.

For the last year's Telegraph.

ODE TO THE MOON.

Fair, lonely MOON!—thou speakest not,
Yet thou art eloquent to me!—
Oh! that the scenes could be forgot,
Which have been witnessed oft by thee!
But, no! remembrance will not part,
With what it once too dearly priz'd;—
The bosom cannot cease to smart,
Whose feelings have been sacrificed!

Years have gone past, since thou didst see
My bosom's too expectant flame;
Changes and grief have alter'd me,
But thou art smiling still the same.
A little longer I must brave
Life's gloomy cares, and deep repining;—
Then thou wilt shine upon my grave,
As placid as thou *now* art shining!

O! lovely MOON!—since, young and bright,
Thou first didst start thy lonely way,
Millions have gazed upon thy light,
But they are gone!—and where are they?
O! where are they, who oft of yore,
Lifted the astronomic eye,
Thy hidden mysteries to explore,
And trace the trackless deity?

O! where are they, who from the height
Of Babel's heaven-aspiring tower,
Perused thy soft, and pensive light,
Through many a contemplative hour?
Or they, of astrologic lore,
Who wander'd oft beneath thy beams,
By Tygris or Euphrates' shore,
In speculation's misty dreams?

O! where are they, and *who are they*,
(For thou didst light their splendid halls!)
Who revel'd life's bright hour away,
In Balbec's or in Tadmor's walls!
Or they, who in ambition's might,
Pil'd the huge Pyramids, to stand
For ages mouldering 'neath thy light—
Yet wrote their names on Lethean sand!

O! where are they, whose armour's gleam,
All sullen as they lay at night,
Flash'd back thy melancholy beam,
On Ilion's bloody field of fight?
Or they of Rome—the stern—the bold—
Who saw her glory, or her wane,
And deem'd not Time should e'er unfold
Such glory and such power again.

Where are the myriads of bright eyes,
And glowing lips, which gave and took
Pledges of love, 'neath gentle skies;—
'Neath thy serene and placid look!
And bade thee witness to their truth!
And gaz'd on thee, because it seem'd
Thou wert an orb of love, and youth—
Thy pensive light so mildly beam'd!

Where are the myriads who have crept
From the rude day's offensive glare,
And pour'd their grief to thee, and wept
And wish'd that life were ended there?
They are not, and no more shall be!
But thou, fair MOON—undimm'd by Time,
Still floatest on thine azure sea,
And shed'st thy light on every clime.

Thou gleamest on the Arab's eye,—
Cheerest the Hindoo with thy ray,—
Lightest the Indian's western sky,
And rude Siberian's lonely way!
On Volga's and on Gambia's shore,—
By Plata's broad, majestic stream,
And where Niagara's waters roar,
Thou pour'st thy soft, nocturnal beam!

Mild, pensive MOON! thou art to me,
Ev'n as Religion's holy light,—
Dim gleaming from Eternity,
Thro' nature's dark, and dreary night!
And as thou oft art lost in clouds,
While journeying thro' heaven's vaulted scope,
E'en thus, the gloom of doubt enshrouds
The trembling light of faith and hope!

O! I have gaz'd thro' many an hour,—
Thro' many a long—long night on thee!
And I have felt thy soothing power
Come kindly o'er my misery!
O! I have gaz'd;—and I have thought
How many a heart-lov'd scene had fled,
How many a hope was turned to nought,
How many a joy and comfort dead!

Oft have I gaz'd with tearful eyes,—
And thought the time would come, when I
Should lay my lonely head, where lies
The dust of those, of years gone by!
And there in silence, be forgot,
When some swift years had onward swept;
And thou should'st smile upon the spot,
Where I, and all my sorrows slept;

And far,—far future years should come,
And many generations spring,
And call this dreary world their home,
And feel, as I have felt, the sting
Of sorrow, and the withering blight
Of hopes and expectations, wrung
From life,—and gaze upon thy light,
And sadly sing as I have sung!

Amherst, March 20. OLIO.

Theodric, a Domestic Tale.—A new poem bearing this title, by the celebrated T. Campbell, is soon to be issued from the New York press. The poem is well spoken of, and will be comprised, together with a number of *fugitive* pieces, in a duodecimo of 116 pages.

A late number of the Boston Evening Gazette, which has been politely forwarded to us by a correspondent, contains a scientific and well written article on the subject of the "Old Hundred Collection." We have formerly said as much about the *probable* deficiencies of this book, as most of our readers would care to know; tho' the half has not yet been told them. But there is one circumstance which we had not anticipated, that is of a nature too glaring to pass unnoticed.

"The Old Hundred Collection" says the reviewer, "contains one hundred and nine tunes adapted to the various metres in common use. About one third of these have been selected from the "Handel and Haydn Society" Collection, *some* of which were originally published in that work, and *all* of which, we believe, were there first presented to the public with correct harmony. By what right original music has been re-published in this manner we do not know. But if it be without the permission of the proprietors of the, 'Handel and Haydn' Collection it is an unpardonable plagiarism."

Unpardonable as this may seem, it is not without a parallel. A book lately issued in Vermont, the title of which we do not now recollect, abounds still more in plagiarism, from two of the principal Boston Collections. Nor are the Boston Editors by any means the only sufferers, by this species of depredation—nor yet, is the Vermont press alone in the transgression.

Most of those *musical* Editors who live on other people's labours, may doubtless institute the plea of ignorance: but, are they therefore to be exculpated? *Ought they not to know, for certainty, whether or not, they are invading the exclusive privileges of another?* We think so. Nor can we possibly conceive how the *repetition* of a trespass which has been *fully detected*, can be reconciled with principles of *moral honesty*. But, enough of this.

Speaking of the plea of uniformity, the Reviewer says:

"Nor can it be any reason, why a new Book, consisting of the old copies of tunes, with all their imperfections, together with a host of typographical errors which have been accumulating for ages, should be published. Even on the supposition that the object contemplated will be obtained; is this a sufficient reason for giving up all musical improvement? Must every thing like progress and cultivation be sacrificed to uniformity?"

The evil here complained of, too, is usually effected through the sin of ignorance; and those who plead the most strenuously for *old copies* (as they take them to be) would readily be disgusted with them, had they but known enough to detect their multiplied inaccuracies and deficiencies.

We shall only quote the following:

"But there is another view of this subject. It is that which embraces the *moral effect* of sacred music. It is evident that useless sacred music bears some proportion to secular music in its progress towards perfection its devotional effect will be much weakened, if not altogether lost. For who, that is accustomed to accuracy, taste and elegance in the one, will not be disgusted with the other, if there be a total want of these qualities?"

"As a sermon in which all the most common rules of rhetoric are set at constant defiance, will produce little other feeling than pity or disgust in the mind of an intelligent hearer, so the performance of music, destitute of every thing like grammatical accuracy, must be attended with similar effects.

There are doubtless some, even among our musical readers, who take little interest in such considerations as these; but though they themselves may not possess discriminating taste, they may sometimes *feel the effects* of it; and at all events, may be readily pleased with the result of that chaste simplicity, which is indispensable to the enjoyment of others.

COMMUNICATIONS.

CHAMPION BIBLE ASSOCIATION.

To the Editor of the Western Recorder.

MR. HASTINGS:—If you think there is any information contained in the following, worthy of appearing in your valuable paper, you will please publish it;—otherwise, "lay it under the table." Yours, &c. H. S.

A Bible association was organized in Champion, last March, auxiliary to the Jefferson county Bible Society. Its object is to supply the destitute of that town with the Sacred Scriptures, without note or comment. The business of the Association is conducted by a Chairman, Secretary, and Treasurer, and a board of Directors, consisting of six members, and two District Managers for each school district. It is the particular duty of the District Managers, to visit families in their respective districts, for the purpose of soliciting subscriptions and donations, and inquiring what families or individuals are in want of Bibles or Testaments; they are to make report of their proceedings and pay their collections to the Secretary of this association, at least fifteen days previous to the annual meeting; to receive Bibles and Testaments according to the order of the President of the board of Directors, and distribute them at prime cost, reduced prices, or gratis.

Each subscriber of $1 00 annually is entitled to one Bible annually, if he requests it: and each subscriber of fifty cents, is entitled to one Testament in like manner.

The first annual meeting took place on the 4th of January, 1825, when a report was read and adopted, which embraced among other things the following particulars.

The managers have examined all the families in the town, and found, that out of 345 families 69 are destitute of a whole copy of the Bible; and that out of 1428 readers, 833 are without any Bible. One family had been destitute sixteen years—another eight, and a number four five and six years. The Managers have supplied 37 families, leaving 32 still destitute.—

The Association have distributed 59 minion and 14 octavo Bibles, and 36 Testaments since the 1st of June last.

"What is to be done for such destitute families and individuals as these scattered throughout the numerous towns and villages of the country? Nothing but steady persevering exertions can ever supply them, and should Bible associations become extinct, it is more than probable that they would not be supplied in four or five generations. But, the time *will* come when they shall be supplied; for "*The knowledge of the Lord shall fill the earth as the waters do the seas;*" but ere this time arrives, we shall be mouldering with our kindred dust. *Now* is the time to do what we find to do in our great Master' cause.

The following extract of a letter from the Agent of the American Bible Society, to the Treasurer of the Oneida County Bible Society, though not intended for publication, is too important to be withholden from our readers.

"*New-York, January* 12, 1825.

"Every day is developing facts, which lead to the belief, that unless far more efforts are made by the christian community to place at the disposal of the national Society, adequate means, she will *never* be able to meet the exigencies of our own country; much less render any efficient assistance towards aiding the other parts of the world, "Christian Mahomedan and Pagan," to which her attention is directed by her constitution. Even in our oldest and best settled states and where the people are most favoured with religious ordinances, actual investigation, from house to house, to ascertain the wants of the Scriptures, have disclosed *in them*, a state of destitution, which has astonished every one; and I have no doubt, but that, even your county, highly favoured as it is, would, if thus examined, present such a number of families and readers, destitute of the word of God, as would create surprise and induce efforts to supply them, or, to excite them to supply themselves, which is far better.

"Recent accounts from two County Societies in Kentucky, present the following facts: The Commissioner of Taxes found in his district, one half of Harrison County, 400 families without the Scriptures. Another Commissioner in Scott County, out of 572 taxable persons, found 327 destitute, some of whom were professors of religion.

"Such are some of the wants which the parent Society is called upon to supply. The most part of our new societies are in regions where similar desolations prevail. Our funds are constantly draining to furnish them with partial assistance, to enable them, in some little degree, to meet their exigencies; and you are aware, that as the Treasury of the American Bible Society can emit nothing but what is put in by the benevolence of individuals, or as the surplus funds of more favored societies; it can only contribute to the wants of those societies which require assistance in the proportion by which the former may provide means to help the latter.

"I have no doubt but that three or four millions of our population are unblessed with the light of God's word in their houses. If the American Bible Society, in eight years, was enabled only to issue 309,000 Bibles and Testaments, when will it be able to meet the wants of the destitute in a country whose population is doubling every 25 years? Unless we wish our brethren west of the Alleghanies and even to the eastward and southward of them, to become heathen in a very few years and you know that they are to be our *rulers*.—Let us make renewed efforts to send them, at least the holy scriptures, to enlighten every dwelling, if we cannot compass the sending to them any more extensive spiritual privileges. In addition to all this, Mexico and South America are crying to us for the word of life. Shall we do any thing for them? or, shall we leave them to the mercies of the christians of Great Britain, who, already bending under the weight of European, Asiatic and African desolations, are, even now, doing much more for the southern parts of our continent, which are imitating our civil institutions, which require the morality of the bible to support them, than we ourselves are enabled to do.

"May God give to the christians of Oneida, and to other favoured parts of our country, a spirit adequate to meet the exigencies, to which duty calls them, in the work of spreading the Holy Scriptures. J. NITCHIE,

Agent A. B. S."

MISCELLANEOUS.

TRAVELLING IN PALESTINE.

The following paragraph is from a letter of the American Missionaries.

For the sake of enjoying for a few days, the mountain air, and with the hope of finding a girl to take care of the babe, we all with the daughter of the English consul, rode this day with Mr. Lewis to Aintoora. The mode of travelling in this country is on horses, mules, and asses, generally the last. The country is too rough to make much use of camels; and the native Christians are in perpetual danger of having their horses, or mules violently taken from them on the road, and pressed into the service of the Pasha to carry some express. As the traveller always takes his bed with him, this, with the blankets, &c. is placed upon the ass, and the traveller upon the top of the whole, without bridle or stirrups, and nothing but a single cord tied round the head of the poor animal to guide him. He paces along at the rate of two or three and a half miles an hour, according to the road. By means of ropes, however I furnished the ladies with stirrups, and in this style, which forcibly reminded us of patriarcial times, we left Beyrout at 2 o'clock in the afternoon. As we were all in the English costume, and as the ladies were without veils, and rode in the English fashion, (unlike all the women of this country, who always ride like men,) we of course excited some observation. Men, women, and children ran from their cottages and fields to gaze. They had never witnessed such a sight before. They were, however, not wanting in civility, though in some instances rudely expressed, and they invariably returned our salutations with much appearance of friendliness. Owing to unavoidable interruptions, we did not reach Aintoora, till near two hours after sunset. The night was dark, the way exceedingly rugged, some of our beasts fell, and the Arabs, as is always the case in any difficulty, were very contrary. But, thro' the tender care of our heavenly Father, we arrived in safety.

LONGEVITY OF THE ENGLISH.

The salubrity of England has considerably increased, and the mortality diminished for many years past. The results of the population acts afford satisfactory evidence, that our ancestors did not enjoy the same degree of health and longevity that we do at present. The annual mortality has decreased nearly one third in forty years.—In 1780, the rate of mortality was taken at one in forty: in 1795, at one in forty-five; in 1801, at one in forty-seven; in 1811, at one in fifty-two; and in 1821, the results of the census show a mortality of one in fifty-eight. The limits of human life are the same now as formerly, and will probably always continue the same, but more persons live now to an advanced age than in former times.—*Edin. Phil. Journal.*

HUMAN DEPRAVITY.

In proof of the doctrine that mankind are by nature entirely destitute of holiness, or in other words, that they have entirely lost the image of God, the Literary and Evangelical Magazine refers us to the three following considerations—

1. All those passages of scripture which assert what would be declared by saying, that the image of God is entirely removed. The heart is desperately wicked. Its imaginations are evil, and only evil, and that continually. They have altogether gone out of the way. They are dead in trespasses and sin. There is no health, no soundness in them &c.

2. No one will contend that any one bearing the least degree of the moral image of God, will suffer the punishment of eternity. The slightest portion of the image would be an object of divine approbation—and how he could regard with the least approbation the being whom he should thus consign to perdition is not easy to conceive. But we are all by nature exposed to perdition. A greater degree of sinfulness is not necessary to create that exposure. We are condemned already, and must perish unless saved by the intervention of divine mercy. And this is certainly just; otherwise it would not be the fact. But unless we might be actually punished to all eternity, in possession of some part and degree of the divine image, we could not deserve that punishment and be partly exposed to it. Therefore we are divested entirely of the moral image of God.

3. An explicit argument is furnished by a reference to the constituent parts of that image. It consists in knowledge, righteousness, and true holiness. In these we must be renewed. Therefore we are destitute of them. And this renovation is elsewhere called a new creation, and described in such a manner as excludes the idea that nothing more is intended, than making some addition to the perfection of that which belongs to us in part.

OH DEATH! DEATH! DEATH!

When the plague was in London, and multitudes died every day, as a gentleman was passing along the street a woman threw up a sash, and in agonies of dissolving nature shrieked out those heart rending words, "O Death, death, death!" What her situation was, or what became of her, we know not; but the probability is that she was unprepared for this sudden and awful transition from time to eternity; and that the agonies of her soul and body wrung those dreadful words from her lips. O how dreadful is the death of the wicked. My soul shudders at the thought. They look back upon a life of sin and folly; a life spent in forgetfulness of God and eternal realities: and forward upon an eternity of woe and misery, and feel too that they richly deserve it. Already have the pains of hell got hold upon them. Already do they feel the gnawings of that worm that never dies. In such an hour, O sinner what can support you? where will you, oh where can you fly? Such an hour is hastening upon you. Such an awful end awaits every impenitent careless soul! Let those awful words ever be sounding in your ears, "In a moment they shall die, and the people shall be troubled at midnight." "In such an hour as ye think not the son of man cometh." And O, seek the Lord while he may be found. Well may every pious heart dissolve in pity towards those wretched creatures, that will have no mercy upon themselves, but cry peace, peace, till sudden destruction cometh. And well may their hearts dissolve in gratitude and praise to him who hath taken away the sting of death, and who at last will enable them to say, "O death where is thy sting?"—*Mirror.*

NOW IS THE DAY OF SALVATION.

AN EXTRACT.

We must every one of us give an account of himself to God: and before we are called upon to do it, surely some inquiry should be made into our state. Ask yourself the following questions; and as in the presence of God, and as standing before the dread tribunal of heaven, let conscience frame an answer to each: to be written in the blank spaces.

1. Will the road in which I am now walking lead to heaven or hell?

2. Will the supposed advantages of sin here, be equal to the real and eternal loss of heaven hereafter?

4. Going on as I now do, shall I run no risk of being damned?

4. Have I not omitted many duties, and committed many sins, and hereby provoked God's anger?

5. If God should this moment, or this day, call me to his bar, am I prepared to meet him?

WANT OF SIMPLICITY.

The labours of many learned and good men are nearly or quite useless to a large portion of the hearers, for want of simplicity.

Well acquainted with science and theology, and familiar with technical phrases and distinctions, how many of the learned forget that the greatest part of their hearers have never been classically taught; and that never having had their minds logically disciplined, nor accustomed to abstruse speculation, they are not prepared to travel through a train of fine spun metaphysics, or understand a learned, abstruse, disquisition. And it is believed that simplicity of style is of peculiar importance in the instructions of Bible classes, Sabbath schools, and on all occasions where children and youth are addressed.—Nor does it exclude attention to style, or taste or any ornament whatever connected with learning or religion that is worth possessing.

Faith is the soul of religion and works are the body of it.

SINGULAR INCIDENT.

A person having some business to transact at one of our public offices, exibited a ball which was extracted from his father.—It appeared that his father was a soldier of the revolution; and at the battle of Springfield while loading his musket, the ball struck him on the elbow entered his side, broke two ribs and lodged in the cavity of the stomach where it quietly reposed 48 years.—The old soldier died last Thursday, having given previous orders not to be buryed with British lead in him; accordingly, his son, Nicolas Jeroliman, applied to Dr. Ward of Belville, N. J. who extracted it. He must have been a real whig. We are losing all that fine old material of the revolution.

[*Noah's Advocate.*

BUMPKINS.

In England it is well known that the Yankees are ridiculed with the name of Bumpkins. An English lady on a tour through the nothern part of this country, passing a field of pumpkins, inquired what they were? Her companion replied that they were pumpkins. "Barbarous wretches!" exclaimed the lady. (mistaking the name for Bumpkins) "Barbarous wretches to bury their friends with their heads out of ground."

WILLIAM CLARKE'S

LOTTERY AND EXCHANGE OFFICE,

No. 53, Genesee Street, Utica.

Tickets and Shares, for sale, in Class No. 4, for Dec. 1824, to be drawn on the 6th of April next.

CAPITAL PRIZES.

2 Prizes of	$10,000		41 of		$200
3 —	5,000		51 —		100
1 —	3,082		51 —		60
17 —	1,000		1734 —		12
20 —	500				

and a great number of smaller ones. Present price of Tickets, $6. Shares in proportion.

Orders per mail (post paid) promptly attended to.

Utica, January 20th, 1825.

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

for sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1825.

NOTICE.

THE subscriber offers for sale a TANNERY with fifty vats—a BARK MILL—FULING MILL—and ROLLING MACHINE, which go by water, with convenient buildings, all in good repair; also, a convenient dwelling House, Barn, and one acre of Land, which will be sold on reasonable terms, and the payment made easy. For further particulars inquire of the subscriber on the premises.

The above premises are four miles from the Canal. BENJAMIN FRISBIE.

Westmoreland, Dec. 20, 1824. 30tf

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

January 25, 1825.

MEXICO ACADEMY.

NOTICE is hereby given, that the next quarter will commence on the 10th of November inst., under the instruction of Mr. Mason W. Southworth as principal, and Miss Maria Benham assistant. The Trustees would inform the public, that a separate apartment is prepared in the Academy for Young Ladies: and, that a boarding house, for their accomodation near the Academy, is fitted up with convenient rooms for lodging and private study: Board may be obtained for one dollar per week. It is believed that the reasonable expectations of those parents who place their children in this Institution, will not be disappointed.

Terms as follows:

For Latin, Greek, Mathematics, &c.;	$4 00,	per. qr.
English Studies;	3 50	do
Painting, Map Drawing and Embroidery;	4 00	do

CHESTER HAYDEN, WILLIAM WATKINS,
OLIVER LEAVETT, ELIAS BREWSTER,
JAMES ABELL, WM. S. FITCH,
WILLIAM WILLIAMS, DAVID R. DIXON.
SETH SEVERANCE, *Trustees.*

Mexico, Nov. 4th, 1824. 23—tf.

JUST published and for sale, by Merrell & Hastings No. 40, Genesee-st. "*Questions on the Historical parts of the New Testament: Designed for Sabbath Schools. By* TRUMAN PARMELE, *Superintendent of the Utica Union Sabbath School.* Utica, Sept. 28, 1824.

NOT RETURNED.

The person who borrowed of the subscriber at some former period, the 2d Number of the American Edition of the Edinburgh Encyclopædia, will confer a favour by returning it as speedily as possible.

THOMAS HASTINGS.

Utica, Jan. 3, 1825.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

FOR sale by Merrell & Hastings, No. 40 Genesee-street, the

CHRISTIAN AND COMMON ALMANACK,

by the gross or thousand.

Utica, Nov. 9th, 1824.

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*